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THE EDITOR

Wilmington Yearly Meeting

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

HUNGER FOR THE WORD OF GOD IN RUSSIA

We read often that it is impossible to send Bibles or any religious literature into Russia. Gilbert MacMaster, of the Berlin Friends Center, writes concerning this: "It is not permitted to send large shipments of these things in. But on the other hand, there are a number of organizations which are continually sending Bibles and religious literature to individuals in Russia." He gives a translation of a letter to him from one of these organizations, the Mission to the East. Our office, he says, has been in touch with this organization from its beginning in 1925 and has helped it in many ways. The "Ost-Mission" began work on the gift of five to ten marks each by seven Russian brothers of German descent. From October, 1925, to June, 1930, they sent out 4,082 Bibles, 4,600 Testaments, and about 350,000 tracts, etc., in Russian, German, Ukrainian, Polish, Hebrew, Lithuanian, Esthonian, Bulgarian, Turkish, Armenian, and other languages. Besides this, they arranged last year to have 7,000 pocket Bibles in Russian printed in Odessa. "This edition was taken up very quickly, because the hunger for the word of God in Russia is very great. Our brothers there would like much to print a second edition, but this is not possible for the time being." The organization also has done relief work in Russia, Poland, and the border states. It asks Gilbert MacMaster "to help to support our hands," and to "help wherever you can to interest your friends."

WETS HAVE NOT GAINED AT PRIMARIES

Claims of the Association Against the Prohibition Amendment and other wet organizations that the primaries recently held give great gains to the wets in Congress are not founded in fact, declares a statement issued by Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism. "Political observers do not see any such results, nor has anyone a right to predict what will be the results in the primaries yet to be held. On the contrary, political writers uniformly declare that in the next Congress there will be no chance for the wets to make even a scratch on the surface, and some of these writers, who happen to be extremely wet, declare positively that there is no hope of the wets ever dislodging the Volstead Act or offering serious menace to the Eighteenth Amendment. Each primary or election time hope springs in the hearts of the foes of prohibition, but the cold, calm reckoning of majorities the day after election dispels that hope. Congress has been growing drier and drier ever since the submission of the Eighteenth Amendment, and the results of the primaries do not indicate that this dessicating process is likely ever to cease. Wet mirages constantly mislead the thirsty traveler over the prohibition sands. These false visions appear whenever there is any excuse for them, such as a primary, an election, a convention or merely a casual gathering of few or many who are opposed to prohibition. So long as the temperance forces remain organized and active, the wets have small chance either to weaken the prohibition laws or repeal the amendment."

MUSEUM TO SHOW WORK OF MISSIONS

Details of the plans for the new missionary museum to be established at Princeton Theological Seminary have been announced. The project is being formulated by the Department of Missions and, with its completion, the museum will be from many points of view unique. It is believed to be the only project of its kind in the Protestant world, so far as the type of material and the field covered are concerned. With the object of furnishing illustrative material for extensive courses in the history of religion and the methods of missionary ent prise, the museum will be divided into two sections, one tre ing of the history of religions of non-Christian type and t other dealing with the history and present status of missio The administration of the museum will be in the hands of t faculty, centering in the Department of Missions. The pla have already been approved by the board of trustees of t seminary. An appeal has been made to alumni and friends the seminary and also to missionaries to assist in the prepa tion of the museum's collections by contributing interesting a informative data and material. A nucleus is already in exi ence at Princeton, to which will be added further material it reaches the seminary. The first division of the museu dealing with the history of the ethnic religions, will inclu geographic material, maps, historical data, chronological char material illustrative of the idea of God or the gods and oth unseen powers, including symbols, idols, fetishes and charr Other special collections will include those dealing with prie hood and saintship, revelations and sacred books, public w ship and religious gatherings and life after death. The seco large division, which will be concerned with the history missions, will include historical data on this subject, biogra ical material on pioneer missionaries, studies in the presen tion of the Christian message, and a special section devoted the methods of missionary enterprise. Another part will d with the growth of Christianity through the ages, and es cially since the beginning of mission work on a large sca The plan calls for a museum which shall be designed primar from practical work for the students at Princeton and oth who are specially concerned with missions. No effort is bei made to amass a huge collection of unrelated material. T attempt will be made to give a graphic outline of religio history and missionary activity. The museum will be locat in Stuart Hall, the main recitation building of the semina It will be under the general direction of the Rev. Dr. Sam M. Zwemer, Professor of History of Religion and Missio

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The Meaning of Spirituality

By Charles M. Woodman

SINCE the Christian Church is this year celebrating in a special way the anniversary of Pentecost, and since Pentecost ushered in what we call the dispensation of the Holy Spirit, it seems most fitting that we should seek again to appraise the meaning of the term "spirituality".

When I was young I used to hear it said that Mr. A was a spiritual man and that Mr. B was a good fellow but he had no spirituality; but no one ever told me what spirituality was. In those days I used to hear many sermons by many different men. The comments on those sermons given afterwards spoke of them as spiritual sermons or sermons devoid of spirituality; but no one ever defined the meaning of the word.

As a result spirituality became hazily fixed in my mind with several things. The spiritual person seemed to have the ability to testify, usually in meeting, of the fellowship that existed between himself and God. The person who did not do this was never, so far as I can recall, regarded as spiritual. The second thing associated with spirituality was the rather free use of certain religious phrases. If these phrases were present, the person who used them was spiritual; if these phrases were absent the person was not spiritual, even though he was speaking on the same theme as the person gifted in the use of the religious and accepted phraseology. In the third place the word spiritual was associated with the presence of a high degree of emotional fervor. In fact this phase of the nature of spirituality need not go back to my boyhood for illustration, for people today not infrequently think of spirituality in terms of religious feeling.

The Society of Friends bears the name of being a spiritual people. We are supposed to emphasize the meaning and significance of the leadership of the Holy Spirit in all things having to do with our lives. It is fitting therefore that we who bear this reputation should be able to possess a more than superficial understanding of the word.

Spirituality, as we use the term, is a quality of life showing itself in a Christian. It seems to be altogether desirable as a personal possession. The spiritual man from the Bible point of view is best fortified against the attacks of the world, the flesh and the devil. The spiritual man is seemingly immune to the insidious attacks of that modern philosophy which affirms that life has no real purpose, that ideals are only dreams, that God is a myth, that man does not have a soul, and that consciousness is unreal, for the reason that you can not discover these things in a test tube, nor can they be handled, tasted or smelled.

Behaviorism has been described as probably the most active and perilous foe which Christian faith meets in this day. Its most enthusiastic advocates have claimed that it will eventually do away with all those mental concepts contained in the words religion, soul and God. It is not difficult to see that the modern cult of extreme behaviorists are only the spokesmen for a conflict between the materialistic and the spiritual interpretations of life which is as old as the Bible itself. Ever since the days of the psalmist people other than fools have been saying in every generation that there is no God. Yet each generation goes its way worshipping God and seeking for more light to be thrown upon his nature and his leadership of human life.

The theme of the Bible is spiritual life, and the stories of the men who lived in those far-off days reveal a possession of something which neither prisons, nor flaming fagots, nor beasts in the arena could make them give up. That possession for them was as a sheet anchor to the soul on the troubled seas of life. The spiritual life for them was the fact and the power of God as an experience. Let us seek for light on our question from two points of view.

1. The fundamental idea underlying the word spirit is that of invisible force. The earliest form of invisible force known to man was undoubtedly the wind without and the breath in his own body. The same word in some languages is used to represent wind, breath of life, and even the spirit of God. For such as these, this invisible force was God. In later years this invisible force took on an ethical significance.

There are a whole group of forces that make for man's happiness, his peace of mind, his character and his well-being that cannot be put in test tubes, nor measured with a foot rule or a tape line, nor bounded on the north, east, south and west. They are the indispensable forces that make for righteousness —joy, love, hope, faith, courage, meekness, self-control, patience, kindness, sympathy, and many others of similar nature. They are real and vital. *That man is spiritual who has these woven into the very fabric of his daily life.* All the money in all the great banks of the world, and all the mountain ranges of material things which man is so busy piling up are of minor importance to character as compared with these invisible forces. Without these man ceases to be man and sinks again to the level of the beast. Spirituality, then, is the invisible force that makes for righteousness. The man whose life centers in that is spiritual. That man lives with God.

2. Spirituality goes deeper than this, or at least we may see more in it than this if we will look at it from another angle. In Paul's great discussion of spirituality in First Corinthians, he makes a sharp distinction between the carnally minded and the spiritually minded. He names and describes spiritual gifts. Among these he enumerates the gifts of tongues, the power to interpret tongues, prophesy and healing. Then, having listed these, he calls attention to still greater gifts, and goes on in the thirteenth chapter to the most remarkable description of love ever written. That chapter closes with the statement, "Now abideth faith, hope, love, these three; and the greatest of these is love." Here Paul places over against one another, faith, hope, and love—and tongues, prophecy and healing. The superiority of the former is clearly stated.

The modern analogy is evident. Over against religious emotion, religious phrases, and monastic isolation from life as evidences of spirituality, which seem to me superficial and

shallow tokens of the deep thing spirituality means, I seem to hear the words of Jesus placing as the marks of a more excellent way the greatest qualities of soul represented by the words, faith, hope, love. They are not only the sheet anchors of human souls, they are the dynamic forces that give men the godlike quality of behavior in the daily routine, in the hour of the hardest task, and in the moment when character is placed upon the anvil of testing.

The supreme test of spirituality comes when we seek for its far-reaching meanings as applied to character and behavior. For instance, here is the man who, on the basis of one standard, is called a spiritual man, but wherever he goes and wherever he works there follows after him a trail of discord and disunity. Here is a man who is called spiritual, but who holds on to a quarter of a dollar until the eagle on it screams. Here is a man who is called spiritual, but in business he is known as clever, a close bargainer and a hard master. Here is one who is called spiritual, but Christian faith for him has no social or racial or industrial or international implications. There is something radically lacking in that type of spirituality.

As a boy I whittled wood with a knife, and I also watched the blacksmith draw iron out of the hot coals and I saw him hammer it into shape on the anvil. As a man I watched the mechanic with lathe and emery-wheel do with iron and steel what I had done with a piece of wood and a jackknife. The one day I saw a mechanic take out of his chest a tool whic had at its center a black diamond, and he told me how wit that invincible point he could resurface even the face of th emery wheel itself. That black diamond seems to typify fo me what I mean in the realm of human life by real spiritu ality, that rich and priceless gift which, taking possession o a man's life, enables him to prevent discord, to heal the hurt in other people's lives, to detect as the needle in the compas the sway of the polar star that lifts and inspires and make God real.

He need not talk about it. He will not wear a tag on hi sleeve naming it. When he speaks about it, his words may b couched in unusual phrases, but he will still be describing i Forth from his life will radiate an influence, uplifting, thoug indescribable and invisable. Wherever he goes men becom different. They look up when he passes. They cease to hat when he is near. When he is around they forget how mea human nature is. He carries with him something of anothe and higher life, albeit living everywhere with men. The scale of his action always tip in favor of the invisible forces tha lift and heal and help. The word that best describes him i this—he is a *spiritual* man.

Richmond, Indiana.

Ignorance as a Fine Art

By D. Elton Trueblood

THERE are a variety of agencies these days that profess to be able to give us knowledge, if only we avail ourselves of the opportunities offered. A mass attack is made daily by schools, colleges, libraries, books, magazines and broadcasting stations. The advertisers of encyclopedias are making an especially vigorous attack just now, with the promise of light on any conceivable question. When so many are showing the road to knowledge it is high time that some one should attempt to show us the road to ignorance.

A great part of the art of living lies in doing well what cannot be avoided, in turning a liability into an asset. For instance, it does not seem to be possible to avoid the act of dying, and the good man will consequently attempt to die in as creditable a fashion as possible. Death can be confronted in a brave, calm fashion, or it can be encountered with cowardice and loss of self-control. Socrates has shown all of us how death can become a fine art, the crown of life rather than its ultimate defeat. Eating is another process which seems to be necessary so long as man continues to be one of the mammals, but eating can be lifted above the sordid plane until it adds dignity and beauty to civilized life. We have made it so much a fine art that the best of social intercourse comes in connection with teas and banquets. In civilized society the act of eating is no longer synonymous with that of filling the elongated void of the alimentary canal. Is it not significant that the foremost sacrament of the Christian Church centers around a symbolic meal?

Now ignorance is one of the unavoidable things of life, like death and eating. Sometimes the history books say that certain men have had all of the available knowledge of their time, but today we tend to take such statements with a grain of salt. It is true that Aristolle in his time, and Bacon in his, knew a very great deal, but to say that they knew everything is absurd. At the time Bacon lived there were at least one thousand different languages in use in the world. Did he know them all? Of course he did not. He knew something about philosophy and physics and astronomy and literature, but his range did not include much more. If this was true in the time of Bacon, how much more true it is in our time! I is now impossible to read everything that has been writte in any main field of thought, not to mention other fields. N human being could read in a lifetime all of the books tha have been written about the single restricted subject of Eng lish Literature. To get a lively sense of the necessity o ignorance one has only to visit the Library of Congress an gaze at a few of the volumes. It would take one person a least a year and a half to dust all of the books in the Librar of Congress if he were to work eight hours every day. Obvi ously, we must be ignorant about many things and the questio which faces a man who tries to live well is that of *selectiv* ignorance. Since we must be ignorant, why not make ignor ance a fine art, so that we are ignorant in the right way?

The first thing to do in practicing the fine art of ignoranc is to give up the hope of being a well-informed person on ever conceivable subject. The newspapers and the advertisement have browbeaten us until we are ashamed to appear ignoran about anything. In many journals there are "Ask me an other" columns, and these are invariably humiliating. On rises from reading with the terrible realization that he doe not know the name of the chief executive of Liberia or th number of gallons of water that go over Niagara each second We realize that a seasoned, all round culture is impossibl for us because we do not know these simple facts. Wha we need is a certain callousness in such matters. Everyon of us could ask questions that the columnist himself could no answer and probably the only reason he knows the answer to his own questions is that he has been reading the encyclo pedia. It is necessary to get to the place where we can say without humiliation, that we have *not* read the particular bes seller that is being discussed.

The fact is that the person who attempts to achieve facile knowledge of all topics of conversation is likely to mak his life a mess. He is like a person who goes to a cafeteri and has so little will power that he samples everything he sees with the result that his meal is an atrocity. It is good to know

many facts, but it is far better to be able to discriminate between what is worth knowing and what is not.

In practicing the high art of ignorance there are two leading principles to be followed. The first is that we should be ignorant of those facts which have no direct bearing on our particular plan of life. Every wise man decides for himself the center of his greatest interest and builds his life about it. If, for instance, he is attempting to lift human civilization by making possible more beautiful homes, there are many fields in which he has no right to interest himself. For such a man it would be foolish to gain too thorough a knowledge of chemistry, not because chemistry itself is bad, but because it would take the time and energy he ought to put on something which would have a more direct bearing on his major interest. A life only becomes a beautiful work of art when all of its parts combine to make a unified whole.

If a person is a business man he ought to know the details of the stock market, but a man who is a college professor has no time to employ in mastering such details; he needs his time for other matters. If you are in the field of aviation you do well to learn all of the air routes and the names of the various types of machines, but a man whose life is built around another center is only cluttering his mind needlessly when he acquires such facts. This does not mean that a person should avoid a hobby or an avocation. It does mean, however, that even a hobby should be a matter of definite decision, and that no knowledge should be sought except that which makes for the intelligent enrichment of one's life.

A second leading principle in the art of selective ignorance is that we should know only the most important truths. The truths which have weathered the centuries are important for anyone who is attempting to live the good life. There are certain characters who have stood head and shoulders above the ordinary human level, and, no matter what our occupation, we do well to be ashamed if we are ignorant of them. The way to make their acquaintance is to practice a resolute ignorance about millions of inconsequential lives. The great reason why so many people do not know Plato is that they clutter their minds with Babe Ruth and Tom Mix. There are, in the same way, a few great books that we ought to be ashamed not to have read and the way to find time to read them is to practice a vigorous ignorance of other reading matter.

The newspaper has been a benefit to man in some respects, especially in overcoming provincialism, but its harm has also been great. The newspaper is perhaps the greatest enemy of culture because it lures people to ith cheap journalism, its camic strips, and its scareheads, when otherwise these same readers might be communing with the good and great of the past. The flood of new and racy novels is likewise harmful, for people spend their time in reading them and have no leisure left for Thomas Hardy. One of the chief reasons for so little appreciation of the Bible today is the fact that its potential readers have messed up their minds with trash; they have not learned the art of selective ignorance.

It is often supposed that education is our crying need and that education consists of the impartation of knowledge, but this is a serious mistake. Certainly we need education, but education is not the impartation of knowledge; it is rather the acquirement of the art of living well, especially the fine art of ignorance.

The life of a godly man is like a river, not like a stagnant pool or a dead sea. It is ever in motion, sometimes sparkling in the sunbeam, and sometimes shivering in the clouds; sometimes chanting through scenery as beautiful as Eden, and sometimes moaning through districts of miserable desolation; sometimes clear as the day, and sometimes black as the night. Still it is ever moving to its ocean destiny—progress is its law, infinitude is its home.—DAVID THOMAS.

From the Hilltop

Below me is the valley of peace,
The valley of contentment and rest,
Between the hills of eternity,
Which stretch out into the grey dawn.
High to the crag of a hillside,
Above the trees and meadows
I have climbed to a peak of gnarled rock;
Amber and gold mists are my comrades,
Trembling and dancing with songs of birds,
Now gathering in antique forms,
Now floating a thousand miles.

I hear the hum of the valley;
The valley is alive with color and movement;
I see the farmers going to their work—
Children are playing in the fields—
I see women going to the stores—
I hear the gay clatter of tradesmen selling their goods;
Life moves below in a symphony of a thousand colors,
Its song is bustling, clattering gladness,
The youth are whistling and singing tunes.
The children shout and shriek with gaiety,
None are too old to chuckle or hum.

Little specks of color
Moving down there—
Bustling and rustling,
Trading or making love,
Ploughing or building mud huts,
Walking or playing together—
Why do you act so gaily?
Do you think because the full sun now shines on you,
Because your hills are green,
Because your fields are bursting with the harvest,
Because morning dew now lights your streets like diamonds,
And peace dwells on all the ways of your hearts and lives,
That you are free? No!

Men full of envy and greed
Have surrounded your city with walls,
With weapons which vomit fire,
Which tear and rend and poison and burn;
They have built ugly idols to hide your hills—
Idols of achievement, of splendor, of wealth;
They have filled these idols with poisonous gas,
With explosives;
They stand on the wall as if they were kings—
Here is their holiday!

The crowds have forgotten their hills,
They rush to bow to the idols,
In great eagerness to worship, they trample each other down,
The poison has filled their veins,
It spreads in great, black clouds over the valley...
A sound like thunder shakes the earth...
Forks of red light glare and seethe...
The noise of groans and writhing...
Then the grey smoke of death...

Below me is the valley of peace,
The greyish smoke has vanished away,
On either side rise the hills of eternity,
The amber and gold mists dance in the sunrise,
The dew laughs up from the valley,
The dawn sings to me that peace is eternal—
But that black, poisonous gas is a disease,
Which comes from the hearts of bad men,
And only wrecks those who do not see the hills.

AVERY D. WEAGE.

Chicago, Illinois.

A Fortnight's Mental Menu

Some Notables Seen and Heard in London

AMERICAN Institute of International Affairs! That sounds rather formidable as a label for the fifty men and women of the Sherwood Eddy Party who have been meeting daily in London for two weeks. But it is not so formidable as the galaxy of brilliant British statesmen, economists, historians and publicists who have made their way to Toynbee Hall in London's east end and whitechapel district to address us. When at home in America, we occasionally have the opportunity of hearing one or another of these celebrities, but here we had the Mountain coming to Mahomet, so to speak. To be sure, Mahomet met the Mountain more than half way, but the fact remains that the Mountain did come.

In this story we shall tell a little about some of these notables, without dwelling upon the things they told us, which we have summarized and compressed within one hundred pages of closely written notes. (Did somebody say we were on a vacation?) We shall reserve for another article, the story on the officials of the Government whom we were privileged to meet and hear in their own offices.

WHERE MAHOMET MET MOUNTAIN

A word of reminder, first, regarding Toynbee Hall, where our meetings were held. Fifty years ago, one's life was worth about as much in London's "Whitechapel," after dark especially, as it would have been in an African jungle or in Chicago in 1930. In the heart of the district was a church, whose rector, now known as Canon Barnet, had such an intimate and realistic conception of God that he looked upon God's children, however unfortunate and depraved, as his own brothers. He set about accordingly to do something to help them, right where they lived in the midst of their squalor and bestiality. Toynbee Hall was the result, known as the mother of social settlements. Canon Barnet's widow is living, still energetic and effective in good works. On the evening concluding our fortnight of study there, she attended a reception given in our honor and spoke in fine and felicitous vein. She quoted from a recent letter from her dear friend Jane Addams of Chicago, the latter freely acknowledging the ideals and program which she had learned from the Barnets and which she had tried to reproduce in Hull House, whose forty years of achievement were recently celebrated.

JIMMY MALLON—PREFACE

All dignified works of literature have a preface, and this article shall have one though it lays no claim to dignity. Speaking more accurately, the preface we have in mind is not one to this story but to the Eddy Seminar, some of whose high lights we are sketching. The preface is James J. Mallon, Warden of Toynbee Hall, who was the generalissimo of the Seminar. Apparently he has only to command and others to obey. Otherwise, how could we have been favored with such an impressive array of talent? He seems on intimate terms with all the great and the near great, by whom he is known as Jimmy Mallon. He is an Irishman of middle age, is slight of figure, fair of feature, and has a mop of curly hair that gives him a boyish look which is accentuated by sparkling, mischievous eyes.

Mallon of Toynbee is an extraordinarily busy man, not only with his work as director of the famous settlement but with numerous posts of other responsibilities. For example, we visited a session of the Juvenile Court of that section of London and found him sitting as associate judge. He is a member of the Royal Commission on Licensing which is making a study of the question of government regulation of the sale of liquor. He serves on numerous boards and committees having to do with economic and social conditions as they relate rather immediately to the welfare of folks. But it is not in these various important and serious capacities that we are introducing him here. Mallon was ringmaster of our big show. He introduced the speakers and we came to anticipate his introductions even more eagerly than the speeches which followed. We have never seen his equal in this role. His combination of gracious and generous recognition with sallies of wit and pleasantry was a joy and a marvel to us all. Many have been heard to lament that they do not have stenographic reports of Mallon's introductions which would constitute a distinctive feature in public speaking.

In his opening remarks, in the course of which he introduced our first speaker, the Rt. Hon. Arthur Greenwood, M. P. and Minister of Health, Mallon confided to us that he himself had tried to break into Parliament and that he had often been rejected at the polls by large and enthusiastic majorities! One or two speakers whom he introduced said that they had made speeches for him when he was a candidate but that he was a rotten campaigner. The fact of the matter seems to be that Mallon enjoys the stimulus of a political fight more than the prospect of a quiet seat in the House of Commons and that he would not hesitate to take a sharp crack or tell a funny story that promised to lose him hundred of votes.

On one occasion it fell to his lot to in troduce his father-in-law, Mr. Gardine of the London *Daily News*. In referrin to the speaker's claims to fame, he place high in the list the son-in-law which th London publisher had acquired. "Bu Mr. Gardiner is a modest man," he adde "and seldom refers to this connection! But we must not allow our preface t overshadow the subjects which he intro duces.

Arthur Greenwood, Minister of Healt who told us of the wide scope of activitie included in his department of the goverr ment, appealed to us as the scholar an gentleman in politics. Suave and gentee to his fingertips, he looks something o the dilettante, but beneath his polish i found a deep social concern, to which long record as social investigator an leader testifies. He may not be a grea administrator, but he is a faithful an conscientious one.

COMING UPON A LORD UNAWARES

One morning between lectures we wen out into the open court and saw "Charlie Taft taking a kodak snap of an elderl man slouched down on a bench. Th latter was carelessly if not rather slov enly dressed and wore an old soft ha which slid down over his forehead. Onc in a while, apparently too tired or list less to raise his hand, he would wrinkl his forehead so vigorously as to push hi hat back from over his eyes so he coul see better. Here's an interesting ol character from the East End who ha drifted in here to rest a little while, w presumed. But he proved to be our nex speaker in the person of the Rt. Hon Viscount Robert Cecil, than whom n man in public life in England is mor distinguished. We decided that one ca not judge a lord by his looks, nor by hov he adjusts his hat.

Viscount Cecil, a scion of the famou Salisbury family, expresses perhaps bet ter than any other British statesman th ideals of international understanding an peace. He was one of Great Britain' representatives at the abortive Disarma ment Conference at Geneva in 1927, an as a protest against the policy of hi government he broke with the Conserva tive party. He is chairman of the Leagu of Nations Union and talked to us ver frankly concerning the League and Eng land's difficult but important positio therein. He wishes that the League coul get on farther and faster in organizin the nations for peace, feeling it highl important that much be accomplishe in this generation before the world for gets what war is like. We would tha every nation had a score of Rober Cecils.

Another lord who addressed us was a ruddy faced, youngish man, the Marques

f Lothian. Some achieve lordships and me have lordships thrust upon them. n the latter class belongs the Marquess. ntil recently he was widely known as hilip Kerr, secretary to Lloyd George uring the war period, being present at he Peace negotiations at Versailles. He s extraordinarily well prepared for an ctive career in the House of Commons f which he was a member. But a cousin ho held the family title and estate inonsiderately died and as Kerr was next n the succession he was tagged and out. He wanted to be almost anything rather han a lord, but had no choice in the natter. Thus, he was "kicked upstairs" nto the comparative oblivion of the obsoescent House of Lords. His case reminds us anew of the discerning remark f a Hoosier editor at the time James Bryce was elevated to the peerage. "Goodbye, Jim, take keer of yerself," was his laconic comment. Kerr will doubtless take care of himself politically, for he is too good a man to be kept down, even by having his lot cast in the House of Lords. He gave us a most comprehensive interpretation of the British Empire, and he impressed the group not more by his wealth of information and understanding than by his admirable spirit.

HEARING THE VOICE OF THE TIMES

We did not lack, either, for brilliant editors and journalists. (Honestly, the putting of editors next to the lords in the scale of notables was entirely unpremeditated.) Perhaps it will not be invidious to refer to Wickham Steed, former editor of the London *Times*, as the dean of this division of our speakers. In presenting Steed as "one of the most renowned of England's publicists," Mallon gave what was no doubt his star introduction. We cannot begin to reproduce it, but may be able to summarize it in a way to be partly suggestive of his form. Although we use quotation marks we must explain in justice to Mr. Mallon that we are reproducing very briefly and almost entirely from memory and are not pretending to use his exact words.

"If you have not found it out already, you should know that the highest compliment you can pay an Englishman is to say: 'He has written for the *Times*.' It is our great, distinctive institution. Mix up together the British Constitution, St. Paul's Cathedral, cricket and other well known English ingredients and you have the *Times*.' What does a man do when for any reason he feels aggrieved and wishes to bolster up his self-esteem? He sits down and writes a letter to the *Times*. He feels better at once and reasserts his position in his family and community though nine chances to one his letter will not be published. He can say he has written for the *Times!* If, perchance, it is printed, he buys one thousand copies, marks them carefully and mails them to his friends. This explains how the circulation of the *Times* is maintained. I now have the pleasure of introducing to you, not merely one who has written for the *Times*, but one who was its editor. Men and women, listen to the voice of the *Times!*"

But if we are not careful, we shall allow Jimmy Mallon to run away with the show as he was like to do occasionally during our sessions at Toynbee Hall. It was really Wickham Steed of whom we started to speak. Steed does not look the typical Englishman—if there is a typical Englishman and we rather think there is. He is a citizen of the world who has taken all humanity for his province and he looks and acts the part. He spoke on the mechanization of our modern, western civilization, presenting its benefit and its menace. He is an authority on European politics, of whom it has been said that he knows all that ought and a great deal that ought not to be known.

WE FIND JOHN BULL

We found what was to us the real, traditional, typical Britisher in the person of another editor and publicist, J. A. Spender. This statement may surprise our English readers who will probably take exception to our characterization. It is true that Mr. Spender differs very much from the Labor movement's leaders, particularly from its left wing, and also from the right wing conservatives on the other hand. And that's just the point. He impressed us as the moderate, middle-roader, the average minded Englishman who is a liberal realist ready to welcome progress but not radicalism; who faces the facts of a difficult situation, that of India, for example. Without fear of flinching and without getting much excited about it who, without a too clearly seen solution, is prepared to yield a little here and take a forward step there, whereby a slight advance may be made. To see his mind play on big and troublesome issues, was to see how the British have "muddled through," as they themselves express it. They have always come along somehow and Mr. Spender is optimistic that they shall continue to do so. Moreover, he looks the part as well as acts it.

As the other of the three wise men who spoke as editors and journalists, we mention H. N. Brailsford, well known in America as well as in Europe. He has traveled widely and is also a typical, far-flung Britisher to the extent of being at home wherever he takes off his hat. He showed how Great Britain is adjusting its policy of imperialism to meet new demands and new occasions.

There were two men on our program of the younger group of speakers who may be said to have scintillated. They represent the Intelligentsia of the Labor Movement and are among its doctrinaires. Both are university professors. G. D. H. Cole, a left wing socialist, outlined for us brilliantly what he thinks the Labor Party policy might well be for the next ten years or so. H. J. Laski spoke to us in more general terms concerning the prospects for democracy today. Laski is said to be so brilliant that his students have to wear smoked glasses!

AND THAT WAS QUAKER, TOO!

Following these young radicals, the machinery of whose mental processes rather dazzled us, came a business realist, albeit a very liberal minded one, in the person of Seebohm Rowntree, head of the Rowntree Chocolate Works. He dealt not in glittering theories, which, incidentally, we do not decry, but in practical phases of business cooperation between employer and laborer. He represents the best type of employer in England. He is a sociologist and author as well as a business man and is credited as being "perhaps the chief of those who have supplied the English Liberal Party with ideas since 1906." He made a most favorable impression upon our group, members of which complimented the writer on having such Quaker representatives. Charles Taft, who was asked to introduce Seebohm Rowntree, caused a laugh by explaining his embarrassment from the fact that since landing in England he had been buying Cadbury chocolate bars rather than Rowntree's. In either case he could be assured that he was getting good Quaker-made chocolate.

Two of our speakers might be termed encyclopedists, since they seem successfully to have taken all knowledge for their province. G. P. Gooch, a voluminous writer on historical subjects, was appointed by the British Government to edit the official volumes dealing with war documents. He gave us a masterly survey of political developments in the various European countries the past year.

ALSO AMONG THE STARS

The other encyclopedist was S. K. Ratcliffe, a penetrating student of politics and public affairs. As usual, he was the concluding speaker, the idea being that he could fill in any gaps left open by preceding speakers and "answer any question on anything." Especially, he is an authority on India, and further illuminated that vexed question for us. Whatever the subject presented during the fortnight, India was pretty sure to bob up for consideration.

It is difficult for us even to mention all the speakers who came before us: Major W. E. Elliott, Conservative M. P., who interpreted his party with its "loyalty to lost causes," yet socially minded enough to include Lady Astor; Major C. J. Atlee, Labor member of the Simon

Commission, who presented the Indian problem from his peculiar point of vantage; benevolent Canon Tatlow, General Secretary of the Student Christian Movement in the British Isles, who gave a rather complacent view of the attitude of British youth, toward religion; Dr. Garvie, veteran preacher who delighted us with his virile, evangelical fervor, and his rolling Scotch burr.

We must give a separate and concluding paragraph to two left wing, meaning radical, Labor members of Parliament. For, be it explained, there is a large and growing element in the party that is dissatisfied with the McDonald leadership and government for its conservatism in office. Frank Wise is one of these, but he talked to us on present conditions in Russia, growing out of his intimate business relationships with that country. It was twenty-four-year-old Jennie Lee who cut loose on the Labor Government. Jennie is a miner's daughter, who recently won a sensational victory in a Scottish mining constituency and is the youngest member of Parliament.

JENNIE LEE, PREFERRED

If we could only make our readers see and hear her as our group saw and heard this young "hot gospeller" as one of our party characterized her! First, she is good for the eyes, and that always helps. Little and supple of body, her physical person suggests her abounding energy and eagerness. She is a striking brunette, with beautiful black hair and flashing, smiling brown eyes. She was most becomingly attired in a simple brown ensemble, with *silk* stockings and shoes to match perfectly. Suffice it to say that the gentlemen of our group forgot all about preferring blondes.

Jennie Lee expresses the long-deferred hopes, the social passion of the workers of the British Isles. For, though she wears silk stockings, she is a miner's daughter still, and goes home week-ends to be with her people. She is tired of "Tory diddering" by the Labor government, which she says has become a prop instead of a threat to vested interests. With fine sarcasm she intimated that the Labor leaders were largely concerned with demonstrating how proper and socially correct they could be in office. The Labor Party is in danger of gaining the whole world and losing its own soul. They, referring to the social and aristocratic forces, are killing us with embraces, she declared. In that case we don't doubt that Jennie would be a very popular victim. But did we say about "a separate and concluding paragraph?" Jennie Lee simply was not made for single paragraph reference.

In our next we hope to move on to Westminster and Parliament. In short, our readers "ain't read nothin' yet."

London, England. W. C. W.

TRIBUTE TO THREE HEROES OF RECONSTRUCTION

The names of Francis T. King, Joseph Moore and Allen Jay hold a warm place in the hearts of Southern Friends and nowhere warmer than in the community of old Springfield, N. C. Here was "The Model Farm" equipped and operated by the Baltimore Association as a demonstration center during the Reconstruction period following the Civil War. Here, too, the Normal School with its consecrated teachers from Northern Friends, trained teachers and kept education alive in that dark period.

To the memory of these three Friends, on August 16, the Springfield Memorial Association, in its twenty-third annual meeting, dedicated a bronze tablet with this inscription:

"This colonnade connecting the old meetinghouse with the new, is given as a memorial to

Francis T. King, Baltimore,
Philanthropist.
Joseph Moore, Earlham College, Teacher.
Allen Jay, Indiana, Minister.

Representatives of Baltimore Association, for their outstanding services to Friends and others in North Carolina, immediately after the Civil War, 1866-1874.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God liveth."

This colonnade seems symbolic of the lives of these devoted leaders who held fast the good of the past but strove to build thereto "more stately mansions."

In the new meetinghouse, equally satisfying to the artistic sense as to the feeling for historic fitness, assembled a large number: Blairs and Pettys, Ragans and Richardsons, Fraziers and Englishes, and many another descendant of faithful Quakers.

On one side the windows framed fair views of the peaceful graveyard with simple markers, all kept in excellent order, through the efforts of the Memorial Association. The silent testimony of these graves was as eloquent as the spoken word.

The morning program opened with a period of worship, presided over by the pastor of Springfield Meeting, Clara I. Cox. She introduced Jennie Cartland Callister of Brooklyn, whose early childhood was passed near this place, who then offered prayer.

The chief speaker was Dr. Harlow Lindley, formerly an Earlham professor but now Curator of History of the State of Ohio. He himself of North Carolina ancestry, reviewed some of the pioneer movements of Friends, who migrated with a religious as well as an economic urge. Because of their convictions on slavery, Friends, sometimes as families, sometimes almost as meetings, emigrated to Ohio and Indiana, and even to Iowa. This accounts for the obliteration of meetings once flourishing in South Carolina and even in Georgia. He told of the minute book of one Monthly Meeting with one month's record in South Carolina and the next entry of the same Monthly Meeting dated in Ohio. The speaker stressed the influence of Friends for abolition and traced as an illustration, the inspiration of Lloyd Garrison and Wendell Phillips to a Greensboro Friend named Osborne.

Between sessions photographs were taken of the eight or ten surviving pupils of the old Normal School. People wandered through the cemetery, bordered by fine old trees, and revived memories of the past as they communed with both the living and the dead.

Then all assembled under the trees in front of the old meetinghouse before bountiful tables from which the Springfield Friends served tempting fried chicken and many another appetizing viand. Time would fail to speak of cake in bewildering variety, cheese pies and sweet potato custard. We fear their cordial hospitality persuaded the guests to go beyond "true moderation."

In the afternoon session were seated in the dignified ladder-back armchairs on the platform, three Blairs: John J., the President of the Association; Emma, the Secretary; and Wm. A., the speaker for the afternoon. The latter presented the above-mentioned tablet and told many recollections, amusing and serious, of the old Normal School and of Joseph Moore and Allen Jay.

Mention was made of the passing of the following members of the Association during the past year: Franklin S. Blair, Martha S. English, Fannie English, Florence Evers, Mary M. Hobbs, James Ragan, Oliver Wheeler and Emily Blair. A check for $25 was then presented to the Association by the daughter of the last mentioned.

A number of older Friends added personal reminiscences, after which the business was duly dispatched. Music added to the pleasure of both sessions.

This day of appreciation of the past and the opportunity for good fellowship will serve as an incentive to continue building that will endure, on the foundation so wisely laid.

Have you ceased to say "Can God?" Have you learned to say "God can?" Then rejoice, for your deliverance is at hand.—G. H. C. MACGREGOR.

Wilmington Yearly Meeting

Fourth Summer College Commencement

THE enervating, long, dry, hot period of this unusual summer weather was broken at Yearly Meeting time, August 11-17, 1930, by a welcome change of bright, cooler days and again by refreshing and longed-for showers.

A letter of loving greetings from M. Elsie McCoy in Colorado Springs deeply touched a responsive chord and there was an expression of accord with her message here given in part:

"In the complexity and turmoil of life today, it is not easy to find the way and to keep the right perspective of life with a soul's vision for truth and right. May we, each and all together, make this a time of deep heart searching. As we allow God's searchlight of truth to be turned upon our hearts and minds, most of us are aware of weakness and mistakes. We are also aware of the divine love and power of our Heavenly Father, and we can but feel deeply our need of the communion of our souls with the Infinite Father, so that we may know what is right and that our hearts may be filled with true Christian love and sympathy for individuals around us; that we may have a sympathetic consideration of their problems and of the problems of humanity everywhere."

In the opening of the meeting thoughts were centralized on Jesus, by the fervent prayers of Amos Cook, Jesse Harvey and others. Devotional periods during the week were acceptably presided over by Russell Burkett, Harry Leasure, Wendell Farr, Merrill Coffin, Mark Boyd, Edward Bogan, Anna Farr Carey, Nathan Pickett, L. O. Brown, Alonzo Cloud, Perry Bantz, John Snavely, Amos Cook and Clyde Williams.

It was frequently remarked that both attendance and interest was larger than in recent years. The active participation and attendance of Tennessee Friends is a continued source of good. Among them are H. Elmer Pemberton, J. Edward and Daisy K. Ransome, Nathan and Lulu Pickett, Lydia M. Hoath, E. R. Coggins and family, Kate McReynolds and Elizabeth Beales.

Richmond P. Miller, an instructor in George School, made encouraging reference to his work with Methodist and Presbyterian Commissions by their invitations, in the interest of peace and in conjunction with the A. F. S. Committee.

Hearts were warmed by the attendance Friday morning of A. Curtis and Ruth Anna Tomlinson, Orlando T. and Esther M. Battin, Lindley and Georgia Mendenhall as Good Will delegates from Waynesville Meeting.

A bowl of brilliant gallardia, the thoughtful gift of Madora Linton, was for a while alone in its beauty—a mute reminder of the dearth of garden flowers. Later, however, other Friends adorned the platform with gladioli, golden glow, etc., typical of the fact that with more effort on our part many unrevealed blessings may be ours.

The success of the Junior Yearly Meeting, under the commendable direction of Bessie Bogan and Ethel H. Wall, has proved this pioneer experiment to be a worthy function of the Yearly Meeting itself. The attendance reached 149. They appeared once before the Yearly Meeting and sang sweetly, reflecting credit on Leola Hill, who led them. Robert McCoy, a former Clerk of the Junior Yearly Meeting, ably recited Whittier's poem, "The Quaker of the Olden Time," which was illustrated by the effective presence of Amos Cook and Teacher Ellen Wright in the oldtime costumes—Teacher Ellen's bonnet having been worn by the boy's great-grandmother.

The able speakers at the children's sessions each day at 2 p. m. were attentively heeded, Leslie Oren, who is deaf, blind and mute, and L. O. Brown with his "chalk that talks" were a special delight. The theme of the Kindergarten Primary group was "The Little Foxes That Spoil the Vines;" of the Junior, "Live Pure, Speak True, and Right Wrong."

Manson Collins directed the boys in their manual work. The handicraft, in which older girls assisted, more varied than usual, has supplemented the instructive and devotional periods. It has been effective in holding the enthusiasm of the children. Baby blankets were made for the hospital in Africa, bulletin boards for Bible school use, etc.

Otho Holmes of Wilmington won the diamond medal in the contest Tuesday evening sponsored by the Peace Committee. His subject was "The New Kind of Hero." An admirable spirit is shown among the contestants in honor preferring one another sometimes and each excelling in some particular all his own. Virginia Bogan gave "The Crusade for Peace;" Meredith Bogan, "American Obstacles in International Fellowship;" Christina Thomas, "What Price Glory;" Jeannette Hartman, "The Latchstring;" Frances Gregg of Tennessee was unable to be present. In addition to the six gold medals, 22 silver medals were won by the committee's work, with special credit to Florence Hadley, Lizzie Hadley, Berniece Hartman and Elma Clark Wood, who has enjoyed her work in helping to train the classes, and declares with enthusiasm that she intends not to stop until they have spoken before the War Department in Washington.

Clarence E. Pickett, Secretary of the A. F. S. C., Philadelphia, in a pleasing and instructive address at the session on Peace and Service, complimented this early attainment of the diamond medal—only four or five having reached this goal. A total of 800 have received gold or silver medals and there has been a participation of nearly 6,000 boys and girls in these Prince of Peace contests. This in itself is not a small factor in the great cause. Hearers and contestants receive an inspiration they will not soon forget, as well as facts and profound truths.

The subject of Religious Education was exemplified by L. O. Brown of Clinton, Indiana, by his unique and carefully coordinated chalk talks.

The London General Epistle was listened to with interest and profit, and "there is a reason." Particularly illuminating was the description of Clarence Pickett, who was present and observed the manner of its preparation. Twenty-five people are appointed to have open ears and twice there was discussion concerning it in open meeting. Five are appointed to do the drafting—these persons spend five hours each alone, each one writing. After this comes the final epistle.

Deeply valuable as the exchange of epistles is known to be, expressing the tie that binds, yet it cannot be denied that the reading of several together with no opportunity for comment may become formal and lessen their vividness to some. Yet one wonders if, after all, it were not better to encourage greater care, more prayer and perhaps brevity in their preparation, including concrete information, for we have appreciated the "news" and information tersely stated in many of the epistles.

The public meeting of the Women's Missionary Society, in charge of Anna Farr Carey and Ruth Stowe, was addressed by Amy Marvel, President of Indiana Women's Missionary Society. Her description of the fields, recently visited, was very good, helping her hearers to visualize the environment of the missionaries and to better comprehend their personalities—one of the things most needed in the growth of projects.

The presence of Alta L. Jewell and Margaret Dorland Webb from Richmond, Indiana, was appreciated, and also Mabel Coffin, representing Friends Book and Supply House, and Christina Jones, in a beautiful Syrian costume, relating somewhat of the work of herself and husband in Palestine.

Virginia Peelle was nominated as member of Missionary Committee of the Five Years Board.

On Wednesday evening Ruthanna M.

Simms of Richmond, in her capacity as Secretary, revived interest in the Associated Committee on Indian Affairs. She spoke of progress and of men on the Mission farm—the dire needs as shown by the recent surveys, and called attention to the one hundredth anniversary of forced migrations in 1825-1832, and the sorrowful company of those Indians who nearly all were from Ohio.

The committee on Public Morals had secured the services of the Ohio State Prohibition Commissioner, Rupert R. Beetham of Columbus, who gave an earnest address on "Citizenship and Prohibition," driving home many points by anecdotes. He showed the comparative successes of Prohibition and combated the propagandists against it. "Nothing is ever settled until it's settled right," and the ideal citizen is for law observance. He made the statement that through collections of fines, etc., the work has been more than self-supporting. He expressed confidence in the integrity of the Prohibition officers as a class and recommended the clearance of dockets, deploring the suspension of sentences. William B. Miller of Leesburg, who introduced him, the next morning expressed the concern that more attention be paid in the schools toward teaching the children the evil effects of alcohol, and he paid tribute to those who caused his own young life to thrill under its horror.

Nathan Pickett presented the concern of John Calvin Jones of East Tennessee, who is 91 years of age and has been a Trustee of Lost Creek since he was 16. The care of the records which he loves will be entrusted to Richmond. They contain the names of 1,800 Friends who have moved to other Yearly Meetings. Here they will be accessible to more people.

Next year the Quarterly Meeting committees which plan for raising the Yearly Meeting stock are to apply similar methods to the United Budget, encouraging increase.

Ethel McCoy gave a painstaking statistical report. The total membership of the Yearly Meeting is 5,327. Additions have numbered 171 and the net loss was 41. Miami Quarter is credited with a gain of 37.

Alta Jewell, Executive Secretary of the American Friends Board of Missions, substituted for Willis Beede, who is back at his desk, we are glad to learn. In a very practical way she gave information and emphasized the thought of sharing rather than giving.

A. Willard Jones gave an encouraging account of the work in Palestine, where the meetings attract attendance of double the membership. The pictures of this locality were fine and were so selected and arranged that together with opportunity for questions they were helpful.

J. Edward Ransome graphically portrayed the Tennessee work in the six different communities, the plan for the home for Fred McMillen, the difficulty of access from the side of the mountain, and a meeting with every family present but one. He forsees, with the introduction of capital, development of mountain treasures eventually, gold, silver, lead, copper and iron, and hopes for the proper religious and educational preparation of the young to meet the coming situation. Charles R. Starbuck, Yearly Meeting Treasurer, was commended for his services in handling the $18,000 plus entrusted to his account.

The subject of Evangelistic and Church Extension was treated by Merrill Coffin of Ohio Yearly Meeting, a returned missionary from India enroute to work in Oregon. He and his wife are particularly gifted in expressing the message in song. At one time they and their three children, with Alice Kennedy, sang together in Hindi.

During the week many musical numbers were worthy contributions to the meetings. Among them were vocal solos by Mabel Brown, Indiana; Sarah Haines, of New Burlington, and I. E. Davis, who also sang with the Leesburg quartet. The Chester quartet, composed of Horace Bevan, Mildred Brackney, Esther McMillan and Richard Brackney; the Summer School Male quartet and the Bogan Trio sang. The Wilmington choir and Ellen Peelle Robinson, soloist were on the Sabbath program.

Harriet McMillan, Beatrice Folger, Leola Hill, Virginia Peelle, Bessie Bogan and others gave valued assistance at the piano. An instrumental trio, composed of S. Luther Jones, Mrs. Jones and Harriet Haworth, and music on College Day by the Summer School Orchestra, with S. Luther Jones, director, was much enjoyed.

At 1:30 each day in the college there was held a Young Friends Forum. Speakers were Dr. Daniel Shoemaker of Washington, D. C.; Willard Jones of Palestine; Ted Peters of Penn State, and Priscilla Hunnicutt. The Open Forum, Saturday, was taken by reports of the Young Friends General Conference by delegates: Mary West, Robert McKay, and Winifred McElwee.

Friday night the regular session of the Yearly Meeting was devoted to Young Friends Activities. Paul Terrell is chairman of the Committee. Lucille Carroll of Martinsville led the devotional period, and Helen Carey, Secretary, read the year's report. The "Friendly Young Friends" go into camp at Clifton for study, etc., the week following Yearly Meeting. Dr. A. D. Beittel of the Department of Religion at Earlham gave a challenging address comparing "The world that is" with "The world that ought to be." The following day Paul Terrell asked that the meeting go on record as favoring the Kellogg Pact and opposed to the objectives of the R. O. T. C. There was no dissenting voice and it was so recorded.

The Fourth Annual Summer Commencement of Wilmington College was held Saturday afternoon. An academic procession of a hundred and fifty persons, marching to the sweet strains of the college orchestra, brings a new element into this business session. The invocation was given by Wendell G. Farr. Susannah Terrell, Secretary of the Board of Trustees; Arthur Hunt, Treasurer, and O. B. Skinner, President, made comprehensive and satisfactory reports. Material improvements have been made and efforts to develop and maintain moral and religious life. The net enrollment is 1,102, with the total number of graduations 101 and Normal diplomas 154. The faculty will soon have reached the educational requirements. The State Department controls the training of teachers and plans are being formulated to meet endowment requirements, which requirements apparently menace the future of the college itself.

Following an address by Dr. Hanscher, head of the organization which is working on the endowment fund, thirty candidates received the degree of B.S. in Education and two the Bachelor of Arts degree. Teachers' diplomas were conferred upon one hundred and seventeen. The Benediction was pronounced by O. Herschel Folger.

The morning Bible school on Sunday was well attended, Grant Fairley being superintendent. The morning sermon was given by E. Howard Brown of Westfield, Indiana. The afternoon children's meeting was in charge of L. O. Brown, and the afternoon sermon in the auditorium by Merrill Coffin of Springfield, Ohio, reached the hearts of many.

Alice I. Kennedy of Jamaica was the speaker at the evening meeting, with the same inspirational qualities that characterized her daily contacts. Virginia Peelle introduced the other missionaries present and Rebecca Farquhar McQuiston, who with her family will soon leave for Egypt, made some farewell remarks. Local pastors of other denominations also responded, as it was a union meeting. An appropriate summary of the week's influence and the closing prayer was made by O. Herschel Folger.

Thus another valued Yearly Meeting was over, having been faithfully conducted by the Presiding Clerk, W. Rufus Kersey, Oregonia; Reading Clerk, Mary H. Terrell, New Vienna, and Recording Clerk, Harold McKay, Oregonia, who read the customary concluding minute.

L. M. S.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

A YEAR'S WORK IN JAPAN

Hugh and Elizabeth Borton have just sent us a report of the work of the last year, or rather, the last ten months, as it begins with September, 1929, and is dated July. This work has included teaching, student work, studying, and general peace and good-will work. Both have taught throughout the year, and feel decidedly that any Service Committee workers in Japan should have definite part-time teaching positions. Elizabeth has taught English, Old Testament, and sewing—eleven hours a week—at the Friends Girls' School. Hugh has taught English three hours a week at the Seisoku Middle School for boys, and for the last four weeks of the school year substituted as mathematics teacher, ten hours a week at the American School in Japan. There is, of course, much routine work in all this; but these positions have given them opportunities which would otherwise have been lost. Hugh has continued his study of the language several hours a week throughout the year, and both attended weekly classes in "The History of Japanese Art" and "The Social and Political Development of Japan." Both have spent time editing history lectures given under the auspices of the Language School.

PROGRESS IN THE DORMITORY

As Head Residents, or foreign supervisors of the Longstreth Dormitory, "starting with a nucleus of four old boys, we built up a new spirit and personnel, so that the present number is eleven, including a Korean and a Chinese. We mention this not because it is the result of our efforts, but mainly because it has come about through the unfailing help and cooperation of the old residents of the dormitory." A year ago the administration was in the hands of an outside committee. "At present, the students have their own Chairman and Treasurer, the latter taking charge of the running expenses and rent charges for the rooms. Monthly business meetings are held by a committee of the whole, of which Hugh, as Head Resident, is an ex-officio member. During the week, meetings for worship and devotion are held after supper for a few minutes. On Friday evenings both of us have taken supper with the boys and spent part of the evening. Usually on the first Saturday evening in the month, an outside speaker has been asked to supper and then to talk informally for an hour or more. Carolena M. Wood, of New York, and Miss Alexandra Tolstoi have been among these.

Hugh Borton has also taught a weekly class at the English speaking Society of Keio University, and recently two classes at Waseda University English Speaking Societies. A group of University boys come to them weekly for English conversation, and a similar group of girls came during the winter. He has held a Sunday morning Bible Class in English, attended by several of the dormitory boys. Much time, of course, goes to general work, including the three mornings a week when he works with Gilbert Bowles, attendance at various meetings held by the League of Nations and other peace organizations, Hugh's membership on the Tokyo Meeting Committee of Overseers, and the entertainment in their home of various groups and individuals.

"Our most recent development has been the formation of a student International Problems club which meets monthly. There are at least twenty members of this club, and we discussed India at our last two meetings. Together with our speaker we represented five different countries at one meeting, and we feel that we are going to be able to do something for world friendship through our club."

DOING AS WELL AS TALKING

"I sometimes believe that just the fact that young people are giving their time to do peace work is more effective than anything we say in our speeches." Or, as another philosopher found out some years ago, "What you are speaks so loudly that I can not hear what you say." LaVerne Hutchens of the Pacific College team, is responsible for the first remark. LaVerne has been fighting a single-handed battle in making the Northwest safe for peace, as her partner, Della Hanville, was suddenly obliged to undergo an operation which kept her out for several weeks. She kept going, just the same, and seems to have been well patronized by the various Granges.

The Friends University girls, Edra Miller and Marjorie Foulke, have evidently done some extensive traveling in Indiana. They "went to Mexico and tried to get in touch with the Brethren . . . scheduled some meetings with the Methodists at Santa Fe . . . scheduled one Sunday morning service in Peru . . . scheduling meetings at Wabash, and will talk to the Friends there. . . . Made several interesting contacts among the Brethren and the Dunkards. . . . A Wesleyan minister asked us if we were communistic. Said he thought the Federal Council of Churches was! But that was a trifle compared to the dentist who was very sorry to find them so un-American, and "told us, metaphorically speaking, that we were Babes in the Woods in the grip of a Committee of Wolves."

The "Holy-Earl" team—Mount Holyoke-Earlham—Elizabeth Little and Nina Piper, who are doing New York State, obtained forty-seven interviews one week. As a result, they held eleven meetings on Sunday, and spoke at three Daily Vacation Bible Schools, two W. C. T. U. meetings, a church social, a Girl Reserve meeting, and a mid-week prayer service.

These are the three girls' teams sent out by Friends. The three-girl team representing the Church of the Brethren has done a good job down in Tennessee. They spent a week at Camp Bethel, a young people's camp of their church. One night the three—Ivy Miller, Naomi Miller, and Melissa McMullin—met with all who were especially interested in the World Peace Movement. As a result of the meeting, the group "elected a Peace Secretary of the Southeastern Region, which includes Virginia, West Virginia, Tennessee, North Carolina, and Florida. Working under this secretary will be a representative from each of the nine districts into which these states are divided. It is likely that a similar organization will be affected in the other camps of the Church of the Brethren in the United States this summer."

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WESTTOWN, PA.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE LIQUOR SITUATION

Editor THE AMERICAN FRIEND:

After spending seventy-five months in a Canadian medical school and two hospitals there, and serving two months in a New York hospital, I've been frequently asked to compare the liquor situation. I will relate personally observed facts and experiences which I did not voluntarily seek.

Sale of even beer was not allowed at the University Union much to the disgust of the drinking students. When these students talked about their drinking it was not about the good fellowship, etc., described in the good old drinking songs, nor poetic or literary conversation engendered, but of how much they drank and of the asinine things they did or said. I heard of no general student opinion against getting drunk nor tradition of so-called gentlemanly temperate drinking.

In my rooming house I've put a drunken business man to bed after he was brought home—not to jail!—by a policeman. Next day the sobered man asked how he got his black eye and cut nose and on learning disappeared for a few days until he looked more respectable. I knew he would still claim, like all drunks, to be a temperate drinker. Police would bring drunks to the surgical outdoor to be sewed up after a brawl and be surprised when it was suggested that the drunk be taken back to jail—"there's no charge against him."

About half the forty internes in the two hospitals drank, and most of them heavily occasionally, i.e., they were "tight" enough to be a nuisance to those who had to smell their vomit, coax them from visiting the wards, or listen to their noise. Nurses before a certain dance requested internes to leave hip flasks at home, fearing the dance privilege would be cancelled. The flasks went, partially emptied and refilled previously so the supply would be sufficient. A superintendent told his internes that if they could not walk back properly to stay out all night and return in the morning normally. Some did and some didn't.

Beer was delivered to the internes' quarters at almost every weekend by the half dozen and dozen bottles from neighboring grocery stores. Four internes made a Christmas Cheer Pool of $48 to buy a case of bootleg whiskey and thus save about $12. As a result of an argument over the quality they finally lost their $48, the booze and two suitcases to the bootlegger who was a chauffeur to the institution's anesthetist. A surgeon who drank only on "Christmas, his birthday, etc.," went on a two weeks' vacation fishing trip with a toothache (really) and Scotch as a pain killer. He returned with an unsteady gait, an over ready tongue, at "outs" with his wife and hospital superintendent. As a result he was not allowed to resume his operating duties for ten days. He is otherwise an excellent surgeon and wisely really limits his sprees and does refuse a nip frequently.

Liquor ads were prominent, especially whiskey, although the government Liquor Commission was "pushing the sale of beer and wine." In an apparent average newspaper of 10 booze-ads there were 5 whiskey, 2 gin, 2 ale and only one wine ad. In a typical hockey program out of 57 ads, 20 were booze, 10 whiskey, 6 gin, 2 ale, 1 champagne and 1 cocktail. Of the 32 pages of ads, 12½ were booze and 9 of them were full page ads. Theater programs were about similar in proportion. The biggest electric signs were generally booze.

We hear much of the personal liberty to drink but little of the non-drinkers' personal liberty to pursue his business free of public nuisances. I record a series of them which happened to me. Many of them are trifling, but I imagine it is such things that make many dry votes: Stepping in vomit on the sidewalk. Only occasionally, but frequently enough in parts of town to keep one's eyes a little lower; being kept awake or awakened by late drinking parties; having my time disturbed by grocery boys trying to find certain internes to deliver beer or to collect beer bills; rushing to the surgical outdoor from the peaceful perusal of personal liberty propaganda in U. S. magazines to sew up some drunk's scalp. He generally doesn't have anything left to give the hospital except dirt and abuse. The occasional business man, lawyer, army officer, and formal dress drunk generally paid on the spot—sometimes with a fictitious name! Also being deprived of a radio because a former drunk interne tried to throw it out the window and hence the hospital refused to repair it. The program or the radio may have been poor, but still about $100 was wasted. Everybody regarded it as a joke except those of us who did not enjoy the ecstasies of intoxication. Again, being deprived of the use of a missing volume in the library set of surgery because an interne spilled a bottle of beer over the book accidentally and then deliberately destroyed the book to prevent detection! Jumping out of a chair to avoid being vomited upon by a drunk racing to the bathroom with his vomiting reflex—the reflex won. I had to sleep next room with my door shut to keep out the stench.

All that may make pretty bad reading, but remember it was spread over eight years and three institutions. All the drinkers were good friends of mine and we got along together well, except I couldn't appreciate their liquid refreshment and amusements engendered thereby. Some of them were sorry after a spree and blamed it on social necessity. But all of them considered themselves temperate drinkers, in spite of how "tight" they could get. They neither believed in nor practiced the "glass with your meal" theory. Their belief was summed up after a dinner table argument by a question: "If you don't drink to get tight, what the hell do you drink for?"

Among the fourteen internes in this New York hospital I've only seen two drink a little once during the eight weeks I've been here. Some of them talk as though they were old topers, and probably consider themselves wet, and drink the homemade (?) Italian wines offered to us in the Italian homes on the East Side. I have never heard of a drunk surgeon here, never seen or heard of beer being delivered to the hospital, never seen nor heard of drinking causing any nuisance in the hospital. In short, New York internes don't begin to drink with those of the Canadian metropolis. I have no experience with the socially elite in the two cities.

The police recently made a big raid along the Bowery. I had worked in the homes in that district for four weeks before I realized it was the former notorious tough part of New York. Bowery Street used to have 200 saloons on it, eight to the block. There may be that many speakeasies, but they certainly did not interfere with my work. In a restaurant without any visible food where I used the telephone, I was suspicious of a joint, but I saw no drunk nor was offered any drink. Drunks are occasionally seen on the streets of both cities. But I have not seen enough to make an accurate comparison.

In conclusion, my observation in two large cities under government control and prohibition is not favorable to the argument that government control is conducive to temperate drinking, or at least not as much as prohibition with the classes I'm associated with—internes and medical students. It may be that conditions in the Canadian city are improved over their prohibition, but it does not necessarily follow that the same system would improve conditions here. Our attitude toward law observance in gen-

eral, our police inefficiency, our slow law courts are certainly apt to make the government system function worse than it does in Canada. That is not only reasonable but is the conclusion one reaches after watching the behavior of wet U. S. tourists in Canada. They do not specialize in "light wines and beer" when they journey to Canada for a legal drink, nor in temperate drinking of hard liquor. Who really believes they would if either were legalized in U. S.?

R. BRYAN MICHENER, M. D.

New York City.

A WORD FROM RUSSIA

Editor THE AMERICAN FRIEND:

So much interest is felt in political, social, religious situations in Russia and such varying comments are being made, especially on the religious situation, that this letter is hereby published. The letter was written by a man just returned from Russia, one keenly interested, who has lived in Berlin for a number of years and knows central Europe well. Immediately after his return from Russia to Berlin he wrote this letter:

"Dear Friend: We read very often that it is impossible to send Bibles or religious literature into Russia. We know that it is not permitted to send large shipments of these things in, but on the other hand we do know that there are a number of organizations which are continually sending Bibles and religious literature to individuals in Russia. I will give you in this a rough translation of a letter which one of these organizations has written to me lately. The translation of the letter reads: 'Dear Mr. M.: You will remember how we started this work in 1925, and how small and how limited were our means and our attempt. We started it with practically nothing except a childish-simple belief and trust in God and the desire to serve him and our brothers.

" 'At the time seven Russian brothers of German descent contributed each from 5-10 marks from their income, and with eyes lifted up to the Lord we began our work. In this the words of the 127th I Psalm were our guide. Now for five long, hard years of work, but years which have given us a great deal of joy, we find the above words confirmed. We have not worked, and built and hoped and believed in vain. God has blessed the work of our hands and has made the work fruitful.

" 'With his help we were able from the 10th of October, 1925, until the 1st of June, 1930, to send out 4,082 Bibles, 4,600 Testaments, and approximately 350,000 tracts and other such things in Russian, German, Ukranian, Polish, Hebrew, Lithuanian, Esthonian, Bulgarian, Turkish, Armenian and other languages. Aside from this we were able to arrange for the printing of 7,000 German pocket Bibles in Russian in 1929. The Bibles were printed in Odessa in the Second State Printing House by the name Lenin. This edition was taken up very quickly because the hunger for the word of God in Russia is very great. . . .

" 'We began this work with from 3-5 addresses of people in Russia. Today we have between 5,000-6,000 addresses in our carthothek and continually new ones are being added as our address is being passed from hand to hand.' "

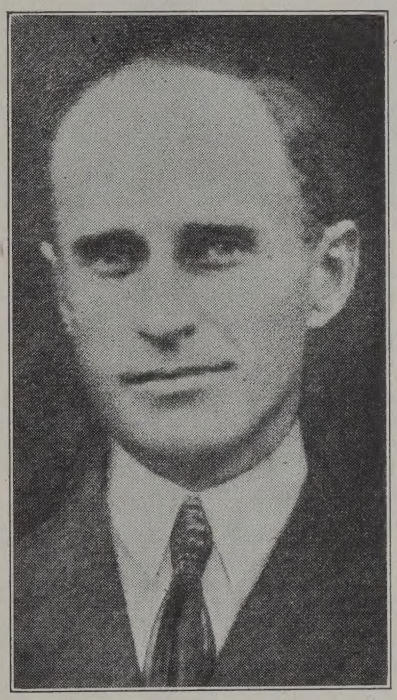
The letter translated and sent on, ends, "Please help wherever you can to interest your friends for the need in Russia," but it is not offered now so much for the request for aid as an intimate word as to Russia and its changing conditions.

LUCY MEACHEM THRUSTON.

Philadelphia, Pa.

RALPH E. JACKSON

Never in her history had Emporia, Kansas, Monthly Meeting been so swallowed up in grief as when the news came of the departure of her beloved pastor, Ralph E. Jackson. Though he had been suffering for more than two years and his



friends were constantly praying for his healing, the announcement of his departure came as a shock that but for the grace of God could not have been withstood. Having served so faithfully as pastor of Emporia Meeting for four and a half years he had endeared himself in such a way that they felt the grief of his dear wife so keenly. In the large company which gathered to pay a last tribute there were people of all walks of life and all denominations and from all parts of not only the Monthly and Quarterly but Yearly Meeting which reaches into seven states.

Born near Crete, Nebraska, September 19, 1884, he was two years old when his parents moved to Oxford, Kansas, and later to a home near Pond Creek, Oklahoma. In 1892 he attended school at Stella Friends Academy near Cherokee, Oklahoma, finishing the work there in three years and receiving the scholarship. He entered Friends University at Wichita, Kansas, the following year, and received his A.B. Degree in 1911, having taught two years to aid in expenses. Following his work in Friends University he entered Chicago University and took three months' post-graduate work.

A birthright member of the Friends Church and as a young man he endeavored to fill his place. Being a very quiet boy it was difficult for him to speak before the public.

In 1912 he was married to Marva Coppock of Cherokee, Oklahoma. For some years they made their home on the farm and while there made a real success of his work, but he felt a definite call to the ministry. In 1917 he took pastoral work at Bethel Church near Burlington, Oklahoma, at which place he was recorded a minister in Stella Quarterly Meeting, and remained there two years. They went to Friendswood, Texas, for three years, to Glenview near Glen Elder, Kansas, for three years and in September, 1925, they accepted the call of Emporia meeting, remaining there until his going home, June 13, 1930.

He was a member of the Evangelistic Board of Kansas Yearly Meeting for nine years and was president of the Pastors' Alliance of Kansas Yearly Meeting for two years.

He leaves his wife, three sons and one daughter, his father and mother and one sister in Newberg, Oregon.

Funeral services were held in Friends Church, Emporia. Arthur Chilson, Evangelistic Superintendent of Kansas Yearly Meeting, delivered the address. The pastors of Cottonwood Quarterly Meeting were present and assisted and the ministers of the various churches of Emporia attended in a body. The local Woman's Christian Temperance Union also attended in a body, of which organization both the deceased and his good wife have been very helpful members ever since coming to Emporia.

The deceitful human heart is full of excuses; it is almost as hard for us to be honest and truthful with ourselves as it is with others.—R. P. ANDERSON.

QUAKERDOM · AT · LARGE

Mildred Morse of Woonsocket, R. I., who has a position in the art department of Dartmouth College, is spending the summer vacation in Germany.

* * * *

Earle J. and Clara O. Harold, with their two daughters, Mary Elizabeth and Margaret, are spending the summer at Tamworth, N. H., where Earle Harold is preaching in the North Sandwich, N. H., Friends Meeting for the second summer.

* * * *

Elizabeth Marsh returned from a two weeks' trip and visit with relatives and friends in Nebraska and Iowa and spent two days in Young Friends Office before leaving for Philadelphia, Pa., where she will continue work with the American Friends Service Committee. Her successor, David W. Day, assumed responsibility beginning September first.

* * * *

Guy W. and Versa R. Harvey who were graduated from Friends University, Wichita, Kansas, last June, and have done pastoral work during their three years stay at Wichita at the Orient Friends Chapel, an outpost of University Friends Church, have accepted a call to Empora Friends Meeting as pastors, succeeding the late Ralph Jackson, whose death occurred in June. They began their work September first.

* * * *

Frederick B. Sainty, who has been sojourning nearly a year in a second recent visit to Friends in America, has booked his return passage to England on the *Duchess of Atholl*, leaving Quebec on September 5th and due in Liverpool on the 11th. While in Oregon he attended the Hoover Day celebration at Pacific College and attended the Yearly Meeting at Newberg. He has also visited the Friends Meetings in British Columbia.

* * * *

John H. and Ruth Ferguson, Young Friends of Nebraska Yearly Meeting, called at Friends Central Offices one day last week enroute to Philadelphia, Pa., where they will have supervision of recreation in settlement work and continue their studies at the university. The Home Section of the American Friends Service Committee was instrumental in securing them for this work. While in Richmond they were guests of Catherine Miles Chase, a fellow student at Nebraska Central College.

* * * *

About twenty-five members of the Friends Esperanto Society attended the twenty-second Universal Congress of Esperanto at Oxford, England, including Charles Roden Buxton, M. P. In all there were about 1,200 Congress members from some thirty different countries. Twelve foreign governments were represented, including the State of Pennsylvania. Quite a group of these Esperantists attended the Friends Meeting at Oxford on Sunday where messages were given both in English and in Esperanto.

* * * *

Among those receiving advanced degrees from the State University of Iowa at the close of the summer session are three professors from three different Friends Colleges: Floyd W. Perisho, head of the Chemistry Department of Pacific College, and Gustaf E. Ostrom, head of the Chemistry Department of Whittier College, each receiving the degree of Doctor of Philosophy at the August Convocation, August 21. Charles Griffith of the Music Department of Penn College has completed his work and will take his degree in October.

* * * *

The elimination Peace Contest for the southern region of Indiana Yearly Meeting conducted by Ora Wright of Fairmount at Dublin, Indiana, Sunday afternoon, August 24, was well attended. Ten youthful orators representing their Quarterly Meetings did brilliantly in voicing the peace message to the delight and keen appreciation of their hearers. The judges chose two to appear in the final contest during Yearly Meeting with two chosen at Farmland on the preceding Sunday from the group of contestants representing the Quarterly Meetings in the northern region of the Yearly Meeting. Leroy Ferguson of West Elkton, Ohio, will represent Whitewater Quarterly Meeting and Dorothy Cook, Walnut Ridge Quarterly Meeting.

* * * *

William L. Pearson of Pasadena, California, reports from a letter received from Minnie P. Bowles of Tokyo, Japan, a notable prayer meeting in Tokyo during the London Naval Conference. A cable from the London Women's League for Peace and Freedom asked to have called a special group for united prayer. It was a most impressive meeting with more than 500 present. After five minutes of the most profound spirit of united prayer all tip-toed silently out of the building as though they feared to break the power of the overshadowing solemnity. Just a half-hour before this prayer service the chairman of the Women's Peace Association went out of the meeting to broadcast. She called the whole city to prayer for two minutes, after explaining the cause and need and world call for prayer. Dr. Pearson adds: "When I was in Tokyo in 1922-24, there were ten peace organizations, or organizations with peace departments in Tokyo. It was my privilege to be associated with several of them. Few Americans understood the enthusiasm of many leading Japanese for international peace, understanding and education."

NEWS OF OUR MEETINGS

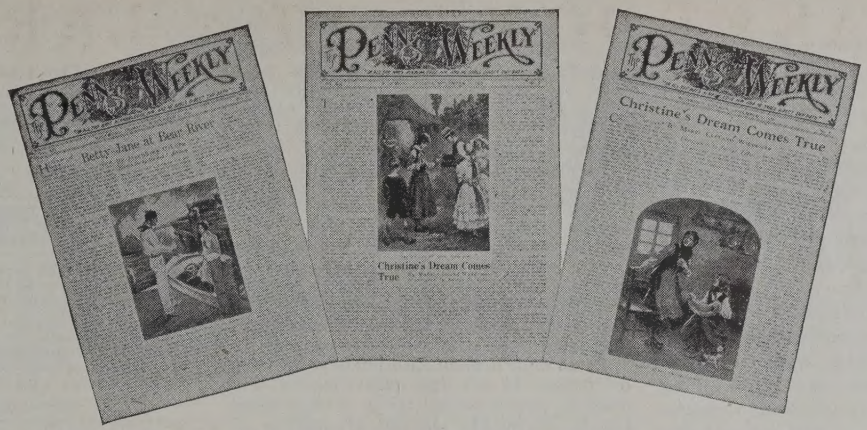
Walnut Ridge Quarterly Meeting was held in August at Westland, Indiana, with the Peace and Temperance Committees in charge of the program. In spite of the very hot weather, a large and appreciative audience listened to the message from Eliezer Partington, pastor at Greenfield Meeting. He spoke at length regarding present conditions, both here and abroad, concerning peace and prohibition. Visiting ministers present were Adelbert Wood of Knightstown, Wilbur Kamp of Poughkeepsie, N. Y., and Edna Redick of Arba, who is coming to Westland as pastor for the ensuing year. THE AMERICAN FRIEND was presented in a unique way by the use of a very clever poster made by Hester Brown of Greenfield and by the audience singing to the tune of Tipperary, led by Flora Partington:

It's a good way to get acquainted,
  It's a good time to lend
Your support to your church paper,
  Our own AMERICAN FRIEND.
It is full of information
  Of what your church is doing for you,
So send in your subscription—
  It's the best thing you can do.

Members were urged to take advantage of the special offer of half price to new subscribers before the end of September.

* * * *

Under the leadership and splendid cooperation of the pastor, Paul L. Sturges, Friends at Woonsocket, R. I., held a Daily Vacation Bible School for three weeks during July, with kindergarten, primary and junior departments and a group of ten teachers. The Standard Vacation Bible School Course proved most satisfactory. Children from nearly all the churches in the city attended. The first day the enrollment was only twenty-five, while on the closing day it numbered sixty-five. Only those who were ill, or scouts who went to camp, were absent during the entire course, which indicates the interest taken by the children. The course included memory work for the several departments and a recreation period, and in addition Friday brought a picnic or party. A fine demonstration was given of the memory work and songs learned, of articles made from



IMPORTANT CHANGES IN PENN SUPPLIES

Price Cut on The Penn Weekly

Beginning with the Fourth Quarter, the price of THE PENN WEEKLY will be reduced to 15c per quarter, club rate. Boys and girls will enjoy the wholesome stories, puzzles, and other special features. For "Friendly" training, we believe you will find this story paper helpful. If you are not getting THE PENN WEEKLY, why not start now?

New Penn Primary Lesson Leaflets

In line with the most recent improvements in Sunday School publications, the Primary lessons are now published in attractive four-page leaflets, one for each Sunday in the quarter. The picture illustrating the lesson is given on the front page of each leaflet. Price 8c per set per quarter.

FRIENDS PUBLICATION BOARD

101 South Eighth Street RICHMOND, INDIANA

paper work to carpenter work, to celebrate the closing of the school when the meetinghouse was nearly filled with friends and parents of the children who were very hearty in their praise of the work. A genuine contribution was made to defray expenses and to use in a similar school next year. The following Sunday the pastor was presented with a gift in appreciation for this extra work. The attendance at both Sunday school and the meeting for worship was larger during these three weeks.

* * * *

Mooresville, Indiana, Meeting has been at a standstill, somewhat, during the summer months. The minister, Mrs. Gertrude Reinier, was abroad for four weeks. The first Sunday in her absence a "quiet Meeting" was held, and all who attended thought it beautiful and inspiring. E. T. Albertson gave a very fine talk the following Sunday. The messages of E. Howard and Ruth Brown and daughters were very much appreciated. E. Howard Brown was a former minister at Mooresville. Children's Day was observed June 29, with a program of songs, recitations, etc., in which the children did some very good work. Mrs. Charles Kellum, Mrs. W. Glenn Roberts, Ralph Moon and Mrs. Odery Haggie had charge of the program. A double quartet from this meeting rendered a message in song on Yearly Meeting Sunday at Plainfield. Those singing were Mrs. W. Glenn Roberts, Mrs. Walter Lidy, Mrs. Chas. Kellum, Mrs. Harry Williams, Mrs. Sumner Sellars, Mrs. Ralph Reidon, Mrs. Russell Hubbard, and Agnes Lamont, with Mrs. Paul Henderson at the organ. The first Sunday in September will be observed as Rally Day, and with the pastor in her place we hope to start off with vigor and enthusiasm.

* * * *

The members and summer attenders of the North Sandwich, N. H., Meeting are enjoying informal social "sings" each Wednesday evening, meeting in the homes of the congregation. Impromptu duets, solos and quartets add interest, as no one is allowed to refuse when called upon. Special musical numbers have been provided for the Sunday meetings by the various summer residents.

FOUNTAIN CITY FRIENDS

At Fountain City, Indiana, Meeting during a period of six weeks preceding the Pentecostal services June 8, our pastor, Austin Osborn, gave a series of inspiring sermons designed to lead the congregation into greater faith and service. This series culminated with 23 accessions to the church, some of them heads of families. Charles E. Hiatt, Yearly Meeting Superintendent of Evangelistic Work, spoke in one midweek prayer meeting, encouraging us and laying plans for future work.

On June 1st the Primary, Junior and Intermediate Sunday school classes participated in a Children's Day exercise which continued through the hour of worship. The back of the pulpit was decorated with green boughs and mock-orange, while the front was banked with flowers, giving a most pleasing effect as the room was darkened. The program was one of worship in exercise and song, reaching a climax by a dramatization of "The Church at Corinth."

The Women's Missionary Society sent a delegate to the Women's Missionary Conference at Oskaloosa, Iowa, in May. Later she, with the help of the Secretary of the Indiana Yearly Meeting's organization and local talent, brought a splendid report and demonstrated some of the interesting work done there. The program was ended by a number of young ladies giving very effectively a playlet entitled "Dr. Sure-cure Sees It Through."

Parker James of Cassopolis, Michigan, Penn Quarterly Meeting, attended Monthly Meeting in July and brought a message of encouragement on one hand and of warning on the other.

The Christian Endeavor sent two delegates to the Young Friends Conference at Dewart Lake. They were accompanied by four other young people and the pastor. The time of one Sabbath evening was given in listening to their interesting and appreciated reports. During the pastor's absence at Dewart Lake, Ralph Collins, one of our young men,

occupied the pulpit and brought an inspiring message based on Acts 5:16, last clause.

At the July Missionary Meeting Mrs. Carl McQuiston, a missionary on furlough from Cairo, Egypt, attended and gave a most interesting account of the work there and of our own Ram Allah Mission in Palestine.

Members of the Junior Department of the Sabbath school often sing in the morning service for worship which gives a realization of the value of the young spirit in our meetings.

On the morning of August 10 we had the acceptable attendance of Leslie Bond of Amo, Western Yearly Meeting, who brought a helpful message. That evening the Schubert Male Quartette of Losantsville sang to a large and appreciative audience.

In recounting these various activities we can but thank our Heavenly Father for his constant care and guidance and for the loyal support of many of our members. Still our aim is "Higher Yet."

BIRTHS

OSBORNE—To Lowell and Marjorie Pickett Osborne, Bloomingdale, Indiana, June 20, 1930, a son, Robert Keith.

MARRIAGES

NEWLIN-MILES—At the Friends Center, Geneva, Switzerland, July 23, 1930, Eva Miles, daughter of Mr. and Mrs. Benjamin Clarkson Miles of Salem, Oregon, and Algie Inman Newlin of Saxapahaw, North Carolina. Both are members of the Guilford College faculty and they will remain in Geneva for study during the coming year before returning to Guilford College.

SMITH-HOWARD — At Abilene, Texas, July 3, 1930, Mildred Howard and Albert E. Smith, who is a member of Smithfield Monthly Meeting. They visited his mother, Mary J. Smith, at Woonsocket, R. I., while on their wedding trip.

DEATHS

NEWSOM—At her home in Elizabethtown, Indiana, August 12, 1930, Lorinda Newsom, daughter of Phineas and Martha Parker, in her seventy-first year. Her whole life was lived here and she attended Sand Creek seminary and Earlham College. In 1881 she was married to Pennington Newsom and to them six children were born, five of whom survive their mother. A member of Friends for many years, she was an elder in the Monthly Meeting, a woman of gentle disposition, of deep convictions with strong, unfaltering purposes. She attended the last sessions of Sand Creek Quarterly Meeting in July and worshiped outside sitting in the family automobile. She will be greatly missed.

PENNINGTON—At her home in Damascus, Ohio, August 18, 1930, Rebecca Kenyon Pennington, in her eighty-fifth year. She is survived by her husband, John Pennington, with whom she was joined in marriage after the manner of Friends sixty-four years ago lacking four days. There survives also two sons and two daughters, Charles J. of Decatur, Illinois; Fred W. of Wilkinsburg, Pennsylvania; Deborah Pennington, at home, and Alice Bertram of Wilmington, California, and one sister, Mrs. Mattie Herrick of California. One son, Frank, and one daughter, Eva, preceded the mother in death. Largely attended funeral services were held at Damascus Friends Church, of which she was a member. Interment was made at the Friends cemetery at that place.

THOMAS—At her home south of Fountain City, Indiana, July 18, 1930, Sarah Jane Thomas, widow of Clarkson Thomas, in her ninety-ninth year. She was a member of New Garden Meeting and for many years served the church in the capacity of elder. She was a charter member of the foreign missionary society and of the W. C. T. U. For the last five years she was confined to her home on account of a broken hip, but was always interested in all the activities of the church, encouraging those who visited her to be faithful in the attendance of meetings for worship and in giving their money for the work at home and in the foreign field. The meetings of the missionary society were often held in her home.

TRIMBLE—At her late home near Paoli, Indiana, July 23, 1930, Ellen Farlow Trimble, daughter of Jonathan and Mary Hill Farlow, in her seventy-second year. She was a valued member of Beech Grove Meeting, having spent her entire life in that neighborhood. Surviving her are one sister, Asenath Farlow, and three children, Ernest, Mrs. Arthur Hall and Mrs. Horace Hall, all near Paoli, Indiana.

MODERN BOOKS

That qualify you for all PUBLIC SPEAKING occasions. Send for new catalog and sample copy of "Library Magazine." The SPEAKERS LIBRARY, (Brightwood Station) Washington, D. C.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from $3,000 to $6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1. Box 54.

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Friends and others, seeking a mild, healthful climate, will do well to locate in Whittier, California. A city of Churches and Schools, a first-class College, Yearly Meeting and many other advantages. Reasonably priced modern homes. For further information write W. A. Starbuck, Office 106 No. Bright Ave.; Residence, 569 Franklin St., Whittier, Calf.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

Out of Brotherly Love grew the Provident Mutual

In 1865 a group of Philadelphia Friends met to form a cooperative association in which they could insure their lives and the lives of other Friends throughout the country. This institution became the Provident Mutual Life Insurance Company. While other than Friends are welcome to its benefits, the Company has held closely to the ideals of thrift and good stewardship practised by its founders.

Provident Mutual
Life Insurance Company of Philadelphia
Founded 1865